DEFENCE AGAINST THE PLAGUE

&

A Criterion for the Elect of God

(Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā')

by

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Imam Mahdi[as],
Founder of the Ahmadiyya Muslim Community

ISLAM INTERNATIONAL PUBLICATIONS LTD.

Defence Against the Plague and a Criterion for the Elect of God

An English rendering of *Dāfi'ul-Balā'i wa Mi'yāru Ahlil-Iṣṭifā'* (Urdu)
Written by Ḥaḍrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi, peace be on him,
Founder of the Ahmadiyya Muslim Community

Translated from Urdu into English by: Naveed Ahmed Malik
First published in Urdu in Qadian, India, 1902
First English translation published in the UK, 2015

Published by
Islam International Publications Ltd.
(Additional Wakālat-e-Taṣnīf)
Islamabad, Sheephatch Lane
Tilford, Surrey GU10 2AQ, UK

For further information please visit www.alislam.org.

ISBN 978-1-84880-057-1

CONTENTS



Ḥaḍrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah[as]

ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad[as] was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith, which can lead man to establish communion with God to achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad[as] started experiencing divine dreams, visions, and revelations at a young age. In 1889, under divine command, he started accepting initiation into the Ahmadiyya Muslim Community. The divine revelations continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be the same Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad[saw].

The Ahmadiyya Muslim Community is now established in more than two hundred countries.

After the demise of the Promised Messiah[as] in 1908, the institution of *khilāfat* (successorship) was established to succeed him, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad[saw]. Ḥaḍrat Mirza Masroor Ahmad[aba] is the Fifth Successor to the Promised Messiah[as] and the present head of the Ahmadiyya Muslim Community.

FOREWORD

The Promised Messiah[as] wrote this booklet in April 1902, when the plague raged rampant in the Punjab. He mentions his revelations about the spread of the plague and points out that the outbreak of plague had occurred because the Messiah appointed by God was not only rejected, but was also taunted and tormented, even to the extent that plans were hatched to murder him. Moreover, he was derided as a *kāfir* [disbeliever] and *dajjāl* [antichrist]. The earlier scriptures prophesied the outbreak of plague as one of the signs that would appear during the time of the Promised Messiah[as].

The Promised Messiah[as] points out that the real solution to the problem is that people should accept the divinely appointed Messiah with sincerity and truthfulness, and bring about a holy change in their lives.

Based on divine revelation, the Promised Messiah[as] wrote:

> …however long the plague remains upon the earth—even if it should last for seventy years—God Almighty will safeguard Qadian from its horrific destruction… (*see* p. 18)

He added:

> This is my sign; each and every opponent—whether he lives in Amroha or Amritsar, whether in Delhi or Calcutta, whether in Lahore, Golra, or Batala—if any of them should swear on oath that their area of residence shall remain free from the plague, then **it will surely** be swept up by the plague, for they would have committed insolence against God Almighty. (*see* p. 30)

However, none of the opponents dared to make such a proclamation and, in accordance with the prophecies of the scriptures, the plague proved to be a mighty sign of the truthfulness of the Promised Messiah[as].[1]

The Promised Messiah[as] attaches two endnotes to the books as a warning to Charagh Din of Jammu, who was once a member of the Community but had made claims to revelation and published material contrary to the message of the Promised Messiah[as]. The Promised Messiah[as] excommunicated him and admonished him to repent. In the second endnote the Promised Messiah[as] recorded a revelation about his utter destruction should he fail to repent. This prophecy was fulfilled in 1906, as the Promised Messiah[as] wrote:

---

1. The above introduction to the book has been translated from the introduction by Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams[ra] in *Rūḥānī Khazā'in,* vol. 18, p. xii. [Publisher]

> This man confirmed my prophecy concerning him by his own death and that of his two sons by plague on April 4, 1906 in a state of hopelessness. Only a few days before, he had drawn up a statement of *mubāhalah* praying that of the two of us he who is false should be destroyed. That paper was still with the copywriter who was occupied in writing its lithograph copy when Charagh Din and his two sons died suddenly of the plague. فاعتبروا يا أُولى الابصار [So take a lesson, O ye who have eyes.] (*Ḥaqīqatul-Waḥī,* p. 123, *Rūḥānī Khazā'in,* vol. 22, p. 126)

The translation of the book was completed by Naveed Ahmed Malik under the supervision of Additional Wakālat-e-Taṣnīf. The manuscript was edited by Munawar Ahmed Saeed, Ayyaz Mahmood Khan, Naser-ud-Din Shams, Bilal Ahmad Rana, and Rashida Kalim Rana. Salman Muhammad Sajid designed the cover, Fouzan Pal prepared the index, and Abdul-Wahab Mirza coordinated the preparation of the final manuscript.

May Allah the Almighty reward all those and their families who participated in this noble endeavour for their sacrifices, and may He bless them abundantly in this world and the Hereafter. *Āmīn.*

Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf
London, August 2015

DEFENCE AGAINST THE PLAGUE

&

A Criterion for the Elect of God

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفَاتِحِيْنَ

الحمد للہ کہ زمانہ کی ضرورت کے موافق بہتوں کو طاعون سے نجات دینے کے لئے یہ رسالہ تالیف کیا گیا اور اس کا نام

ہے

دَافِعُ الْبَلَاءِ وَمِعْيَارُ اَهْلِ الْاِصْطِفَاءِ

بمقام

قادیان دارالامان

باہتمام حکیم فضل دین صاحب مطبع ضیاء الاسلام

میں چھپا

تعداد جلد ۵۰۰ — اپریل سنہ ۱۹۰۲ء

Facsimile of the original Urdu title page printed in 1902

Our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide.

All praise belongs to Allah, that in keeping with the needs of the time, and to save many from the plague, this tract is being published, and it is entitled:

DEFENCE AGAINST THE PLAGUE AND A CRITERION FOR THE ELECT OF GOD

at

Qadian *Dārul-Amān*

[Abode of Refuge]

Printed by Ḥakīm Faḍl Dīn at Ḍiyā'ul-Islām Press

COPIES PRINTED: 5,000

APRIL 1902

Translation of the original Urdu title page

AN ADMONITION

I am well aware, based on the age-old experience of the Prophets, may peace be upon them, of the value that will be placed upon the sympathetic message that I desire to convey to my dear countrymen by means of this treatise. To start with, I shall suffer from hearing insults from the *maulavīs* of Islam, the priests of Christianity, and the pundits of Hinduism. I shall be given all sorts of hurtful names. I know only too well that this is bound to happen. But I have given precedence to sympathy for mankind over the consideration of being troubled by widespread abusive language; for, there is a possibility that from among these hundreds of thousands of slanderers, some may emerge who, at a time like this—when a shower of fire is raining down from the heavens and is, indeed, expected to significantly intensify in the winter to come—may read this publication carefully and not be quick to spurn this well-wishing counsellor, and they may try the prescription he offers, because no recompense or remuneration has been sought in return for this sympathy. It is only out of true sincerity and benevolent intentions, and to deliver the people, that a tried and tested measure has been

proposed. Hence, as there are people who resort to even drinking the urine of certain animals and making recourse to other abhorrent treatments as a cure for their ills, what harm is there for them to adopt this wholesome remedy to save their lives. Even if they choose otherwise, one day they shall come to know in the course of this rivalry [between different faiths] which faith from among the religions of the world can be established as the intercessor, and be given the honourable title of 'saviour.' All people long for the true saviour and possess great love for him. Hence, the days have now come for the identity of the true saviour to be established.

No doubt, I consider the Masīḥ ibn Maryam [Messiah, son of Mary] to be a righteous person, who was better than most☆ of the

---

☆ Let it be known that when I state that Ḥaḍrat 'Īsā [Jesus], peace be upon him, was better than most of the people of his generation, this is a statement by way of goodwill. Otherwise, it is possible that in the time of Ḥaḍrat 'Īsā, peace be upon him, there were other righteous ones on God Almighty's earth who, in their piety and relationship with Allah, were greater and loftier than Ḥaḍrat 'Īsā, peace be upon him. For Allah the Exalted has said in regards to him: وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ [*sūrah Āl-e-'Imrān,* 3:46]. Meaning that, he too was one from among those who were granted nearness to God during his time. This does not prove that he was greater than all those who had been granted nearness to God; rather, it raises the possibility that others in his time were greater than him in this regard.

It is evident that he came only for the Sheep of Israel, and had no relation to any other country or people. Hence, it is possible—and even likely—that some Prophets, who are included among لَمْ نَقْصُصْ [i.e. those not mentioned by Allah in the Holy Quran, *sūrah al-Mu'min,* 40:79] may be better and more exalted than him. In the time of Ḥaḍrat Mūsā [Moses], a man emerged about whom God said: عَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ['Whom We had taught knowledge from Ourself,' *sūrah al-Kahf,* 18:66]. Now 'Īsā was lesser in rank than Mūsā, and was a follower of his Law. How then

can it be assumed that ʻĪsā, who brought no complete law himself but followed the laws of Mūsā in circumcision, matters of jurisprudence, inheritance, prohibition of swine, etc., was definitely greater than all the righteous ones in his age? Those who have deified ʻĪsā, such as the Christians, or those who have idly ascribed divine attributes to him, such as our so-called Muslim foes who are opponents of God, are free to elevate him higher and higher until they raise him to heaven, or seat him on the Throne [of Allah], or proclaim that he too, like God, created birds. When man dispenses with modesty and justice, he says and does as he pleases; but there is no evidence to suggest that the Masīḥ [Messiah] excelled other righteous ones in his time. In fact, it can be supposed that in one respect Yaḥyā [John the Baptist] possesses a superiority over him in that he did not drink alcohol, nor is it recorded anywhere that a prostitute ever came to him and massaged his head with perfumed oil purchased from her own earnings; or ever touched his body and rubbed it with her hair; or that a young woman who had no relationship with him was placed into his service. For this very reason, God has referred to Yaḥyā and not ʻĪsā as حَصُور [chaste] in the Quran, for such stories stand as a hindrance in the Masīḥ being referred to as such. Moreover, ʻĪsā, may peace be on him, repented of all his sins at the hand of Yaḥyā, whom the Christians call Yuḥanna [John the Baptist] and who was later identified as [the second coming of] Īlyā [Elijah]—and became one of his special followers. This justifiably establishes the superiority of Ḥaḍrat Yaḥyā—for it has not been proven that he ever repented at someone's hand. It is thus clear that he lived a pure and innocent life.

The actual purport of the commonly held belief among the Muslims that ʻĪsā and his mother were free from the influence of Satan is misunderstood by the unlearned. The fact of the matter is that those who were corrupt from among the Jews had levied extremely foul allegations against Ḥaḍrat ʻĪsā and his mother, and would accuse them both of—God forbid—satanic deeds. So it was necessary that they be exonerated. Hence, this statement only means that the indecent allegations that were levelled against the two were false and in this sense they are free from the influence of Satan, and no other Prophet has ever required such an exoneration. —Author

people of his time. Allah knows best. But he was not the true saviour. It is a false attribution upon him that he was the true saviour. The true saviour is, and will remain until the Day of Judgment, he who provides the fruit of salvation and was born in the land of Hijaz, and was commissioned for the salvation of the entire world and for all times, and he has come again now as well, but in the form of *burūz* [spiritual reflection].

May God fill the entire world with his blessings. *Āmīn*.

Humbly,
Mirza Ghulam Ahmad of Qadian

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ [1]
نَحْمَدُہٗ وَنُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْمِ [2]

THE PLAGUE

چو آمد از خدا طاعوں بہ بیں از چشمِ اکرامش   تو خود ملعونی اے فاسق چرا ملعوں نہی نامش

When it is God who has sent the plague, look towards it with a sense of reverence;
O transgressor! Think not that it is accursed. Nay, it is you who are damned.

زمانِ توبہ و وقتِ صلاح و ترکِ خبث است ایں   کسے کو بر بدی چسپد نہ بینم نیک انجامش

Now is the time to repent, seek reformation, and abandon sin;
I perceive a terrible end for him who continues to embrace evil.

People hold diverse opinions about the dreadful disease, which continues to spread throughout the country. Medical doctors, whose opinions are limited merely to physical remedies, stress that it is due

1. In the name of Allah, the Gracious, the Merciful. [Publisher]
2. We praise Him and invoke blessings on His Noble Messenger[saw]. [Publisher]

merely to natural causes in the land that such bacteria have been born. They believe that these bacteria first lay their adverse effect on rats,☆ resulting in a chain of death among humans; and that this disease has no relation whatsoever to religion. Instead, it is advisable for people to keep their dwellings and drains clean, free from all sorts of filth and rotten matter, and regularly clean them with phenol and the like. They ought to keep their homes warm with fire, and allow for the cross-ventilation of fresh air, and exposure to sunlight. Further, no dwelling should be overly congested lest excessive amounts of bacteria be born from the breath and waste of those who live there. People should not eat unwholesome food. And the best treatment is inoculation. Additionally, if dead rats are found in their homes, such dwellings ought to be abandoned. It is also preferable to reside outside in open areas. Soiled and dirty clothing is to be avoided. Should any person from an affected or contaminated place come to their town or village, he should not be allowed to enter, and if anyone from such a village or town is infected by the disease, he should be expelled, and should not be permitted to mix with society. So, in their view, these are the only measures that may be employed to counter the plague.

Such is the view of the learned doctors and physicians. I do not consider it to be a sufficient and permanent solution, nor do

---

☆ **Footnote:** According to the rules of medical practice, identification of the plague requires that in whichever unfortunate village or town or part thereof a dreadful disease breaks out, some days prior to the outbreak dead rats should have been found therein. So, for example, if a mere fever leads to a few incidents of death in a village, and dying rats are not observed, then that is not the plague, but some dreadful, typhoid-like fever. —Author

I regard it as completely devoid of benefit. I do not consider it a sufficient and permanent solution because experience tells us that some people died even though they moved out into the open, while others departed this world despite paying particular attention to their hygiene. Others yet, who had themselves inoculated with great hope, still ended up in the grave. So, who can suggest or assure us that all of these measures are a sufficient treatment. Rather, one is forced to concede that although these measures are beneficial to a certain extent, they cannot be deemed a completely successful remedy to rid the country of the plague.

These measures are not completely useless either, because wherever God's will has decreed it, their benefits are being felt; however, this benefit does not excite a great amount of joy. To illustrate, it is true that if, for example, 100 people get inoculated, and another number of as many people do not, the number of deaths among those who did not get inoculated will be observed to be higher—and among those inoculated, fewer. However, because the effects of the inoculation last at the most for two to three months, even an inoculated person will become vulnerable again and again, until he departs this world. The only difference is that those who are not inoculated are as if riding upon a horse that can deliver them to the world of death within, say, twenty-four hours, whereas those who receive the inoculation are conceivably riding a slow mule that will carry its riders to the same destination in twenty-four days. In any event, all of the measures taken from a medical perspective are neither sufficient and comforting nor are they utterly useless and without benefit. So, since the plague is rapidly devouring the country, human compassion calls for the consideration of an alternative remedy that can guard against this destruction.

The Muslims have emphasised, as shown by the announcement published this month, April 1902, by Miań Shams-ud-Dīn, Secretary of the Anjuman-e-Himayat-e-Islam Lahore, that all Muslim sects, whether they are Shiites, Sunnis, *Muqallid* or *ghair-Muqallid,*[1] should proceed into the open and supplicate in accordance with their respective religious customs, and on a specific date, come together to offer a prayer collectively; this is a strategy that will most assuredly eradicate the plague at once. However, no method has been suggested for bringing all of the Muslims together. It is clear that according to the doctrines of the Wahhabi sect, *ṣalāt* [formal prayer] is not valid without the recitation of *sūrah al-Fātiḥah.* That being the case, how can they join the Ḥanafīs in *ṣalāt?* Will this not lead to mutual discord? Aside from this, the author of this article failed to mention what the Hindus might do to repel this disease. Do they or do they not have permission, at a time like this, to seek help from their idols? And what method should the Christians adopt? And what about the sects that consider Ḥaḍrat Husain, or Ali, may Allah be pleased with him, to be their *Qāḍiul-Ḥājāt* [judge of the needs of mankind], and make thousands of requests and wishes while undertaking penance in Muḥarram[2];

1. *Muqallid* refers to followers of any of the four main Sunni schools of Islamic Jurisprudence: Ḥanafī, Shāfi'ī, Hanbalī, and Mālikī. Those who do not follow any of these schools are referred to as *ghair-Muqallid*. [Publisher]

2. **Footnote:** The month of Muḥarram is a very blessed month. In *Tirmidhī,* in regards to its excellence, the following hadith of the Holy Prophet, peace and blessings of Allah be upon him, is recorded: فيه يوم تاب الله فيه علٰى قومٍ و يتوب فيه علٰى قوم اٰخرين i.e. in Muḥarram there is a particular day on which God had saved a people of a bygone age from a calamity, and it is destined that in the same way in this month another

or those Muslims who honour Sayyid 'Abdul-Qādir Jīlānī, Shāh Madar, or Sakhī Sarwar to the point of worship. What are they to do? Moreover, are all of these sects not already offering prayers; indeed, every single sect, fear-stricken, is beseeching its respective deity. Visit a Shiite neighbourhood and there will not be a single house upon whose door the following verse is not inscribed:

لِیْ خَمْسَةٌ اُطْفِیْ بھَا حَرَّ الْوَبَاءِ الحَاطِمَہ
اَلْمُصْطَفٰی وَالْمُرْتَضٰی وَ ابْنَاھُمَا وَالْفَاطِمَہ[1]

My [childhood] tutor was a revered Shiite. He would often say that the only cure for an epidemic is تَوَلّا [*tawallā*] and تبَرّا [*tabarrā*]—in other words, to love the Imams of the *Ahl-e-Bait* to the point of worship, and to continue cursing the Companions [of the Holy Prophet[saw]], may Allah be pleased with them. There is no better remedy than this [according to him]. I have heard that when the plague first broke out in Bombay, the initial view of the people was that this was a miracle of Imam Husain, because the epidemic first broke out among certain Hindus who had been in dispute with the Shiites. But when the same disease broke out among the Shiites, their slogans calling upon Imam Husain abated. Such are the ideas that the Muslims have proposed to eradicate the plague.

---

people should be saved from a calamity. It would not be surprising if this calamity refers to the plague, and obedience to the one commissioned by God leads to its eventual eradication from the country. —Author

1. Translation: 'There are five persons through whom I extinguish the heat of every crushing calamity; the Muṣṭafā [i.e. Holy Prophet Muhammad, the Chosen One], the Murtāḍā [i.e. Ḥaḍrat Ali, who won the pleasure of Allah], their two sons [i.e. Ḥasan and Ḥusain], and Fāṭimah.' [Publisher]

The Christian viewpoint is illustrated by a recent announcement published by Reverend [Herbert Udny] Weitbrecht and his organization. It is proposed that there is no means of eradicating the plague other than to believe in Ḥaḍrat Masīḥ [i.e. Jesus] as god and to accept his atonement.

Among the Hindus, members of the Āryah sect are vehemently proclaiming that the calamity of the plague is caused by the neglect of the Vedas. They call upon the believers of all other faiths to accept the 'true teachings' of the Vedas and—God forbid—denounce all the Prophets as impostors. They claim that this measure would avert the plague.

Then, there is the Sanātan Dharam sect of the Hindus. This sect has suggested an altogether different idea for eradicating the plague—which I would have missed, had I not read the newspaper *Akhbār-e-'Ām*. Their view is that the calamity of the plague has broken out due to the [sacrilege of the] cow. If the government were to pass a law prohibiting the slaughter of cattle forever in this country, this would effectively eradicate the plague. In fact, at another place in the same newspaper it is reported that a person even heard a cow saying that the plague has come to this country because of it.

O readers, now decide for yourselves which of these diverse assertions and claims can gain acceptance by the world as a clear and self-evident argument. All these matters pertain to doctrines. In this perilous time mankind would perish before it could decide which doctrine to adopt. For this reason, the statement that is worthy of acceptance is one which can be easily understood and possesses some evidence. Therefore, I now proceed to put forth such a proposal along with the evidence to support it.

Four years ago, I published a prophecy stating that: 'A terrible

plague will soon afflict the Punjab; I have seen the black trees of the plague in this country, which have been planted in every single town and village; if the people repent, this disease will not exceed two winters and God will remove it.' However, instead of showing repentance, people hurled insults at me, and published announcements containing extremely foul language against me—the outcome is this ordeal of the plague that you now observe.

The wording of God's holy revelation that was sent down to me is:

اِنَّ اللّٰہَ لَا یُغَیِّرُ مَا بِقَوۡمٍ حَتّٰی یُغَیِّرُوۡا مَا بِاَنۡفُسِہِمۡ اِنَّہٗ اٰوَی الۡقَرۡیَۃَ۔

This means that God has determined not to remove the affliction☆ of the plague until people remove from their minds

☆ **Footnote:** *Āwā* is an Arabic word that means 'safeguarding from destruction and disorder', and 'taking into one's protection'. This is a sign pointing to the fact that among the types of plague the most dreadful type is the one called *ṭā'ūn-e-jārif*—meaning, 'the sweeper'—from which people flee from place to place and die like dogs. The situation is beyond the limits of human tolerance. Thus, this divine revelation contains the promise that this condition will never affect Qadian. This revelation's interpretation is provided by another revelation: لو لا الاکرام لهلك المقام. Meaning that, had I not held this Movement in high regard, then I would have destroyed Qadian as well.

Two points are gleaned from this revelation: (1) First, it would not matter if Qadian were to experience an incident, on rare occasions—which is within the bounds of human tolerance, does not wreak havoc, and does not induce a panic-driven exodus—because such an extremely rare occurrence amounts to nothing. (2) Second, it is necessary that a devastating plague must break out in those cities and villages which, in comparison with Qadian, house the extremely rebellious, wicked, oppressive, corrupt, immoral, and the dangerous opponents of this

the thoughts that surge therein; that is to say, until they accept the commissioned one and Messenger of God. Almighty God will guard Qadian against the scourge of plague so that people should recognise that this was so because the Messenger and Apostle of God lives in Qadian. Now, observe how, over the past three years, both parts [of the prophecy] continue to be fulfilled. On one hand, the plague has spread throughout the Punjab, and on the other hand, although the plague has been rampant within two miles on all four sides of Qadian, the town itself remains free from it. In fact, even plague-stricken people from outside of Qadian who have come here have been cured. What greater proof can there be than the fact that those statements which were made four years ago have been fulfilled.

In fact, I even prophesied about the plague twenty-two years ago in *Barāhīn-e-Aḥmadiyya,*☆ and with the exception of God,

---

Movement, to such a degree that people will lose their senses, and run in every direction. In accordance with its vastness, I have the defined the word *āwā* in this manner. I claim with conviction that *ṭāʿūn-e-jārif,* which empties and swallows villages entirely, shall never break out in Qadian. In contrast, however, in other cities and villages, where the oppressive and corrupt are, dreadful scenes are sure to manifest. In the entire world, it is Qadian alone for which this promise was made. فَالْحَمْدُ لِلّٰهِ عَلٰى ذٰلِك [So all praise belongs to Allah for this]. —Author

☆ **Footnote:** Ten years ago, I gave news of the plague in a book I published named *Sabz Ishtihār* [*The Green Announcement*], and it is this: اصنع الفلك باعيننا و وحينا ان الذين يبايعونك انما يبايعون الله يد الله فوق ايديهم . Meaning that: Build an ark under Our command and direct supervision, which will save against the approaching outbreak of animal pestilence; those people who take your *baiʿat* [pledge of allegiance] take *baiʿat* with Me; this is not your hand but My hand which is placed above their hands. Another phrase of this divine revelation is recorded in *Barāhīn-e-Aḥmadiyya* in

no one has knowledge of the unseen. Hence, for riddance from this plague, the message which God has given to me is that people should accept me with sincere hearts as the Promised Messiah. If I too had made my claim without any proof, in the way that Miań Shams-ud-Dīn, Secretary of Himayat-e-Islam Lahore, or Reverend Weitbrecht have in their announcements, then like them I would also have been deemed one who speaks nonsense. However, my pronouncements are those which were made prior to the present time, and today they have been fulfilled. Moreover, even in these days God has given me news. The Lord of Honour and Glory says in this respect:

ما كان الله ليعذّبهم و انت فيهم انه اوى القرية۔ لو لا الاكرام لهلك المقام۔ انى انا الرحمٰن دافع الاذى۔ انى لا يخاف لديّ المرسلون۔ انى حفيظ۔ انى مع الرسول اقوم۔ والوم من يلوم۔ افطر و اصوم۔ غضبت غضبًا شديدًا۔ الامراض تشاع۔ والنفوس تضاع۔ الا الذين اٰمنوا و لم يلبسوا ايمانهم بظلم اولئك لهم الا من و هم مهتدون۔ انّا نأتى الارض ننقصها من اطرافها۔ انى اجهز الجيش فاصبحوا فى دارهم جاثمين۔ سنريهم اٰيتنا فى الاٰفاق و فى انفسهم نصر من الله و فتح مبين۔ انى بايعتك بايعنى ربّى۔ انت منّى بمنزلة اولادى☆ انت منّى و انا منك۔ عسٰى ان يبعثك ربّك مقامًا محمودًا۔ الفوق معك والتحت مع اعداءك فاصبر حتّٰى يأتى الله بأمره۔ يأتى على جهنم زمان ليس فيها احد۔

Translation: Allah would not chastise the residents of Qadian while you are among them. He has given shelter to this town from the plague to invade and destroy.

---

the form of a prophecy, and it is this: و لا تخاطبنى فى الذين ظلموا انهم مغرقون. Meaning that: Do not intercede with Me on behalf of those people who do not repent from cruelty, defiance, corruption, and abusive language, because they will be drowned. —Author

Were it not for favouring and honouring you, this town would have been destroyed. I am the Gracious One who removes affliction. My Messengers have no fear or grief in My presence. I am keeping watch. I shall stand with My Messenger and shall rebuke the one who rebukes him. I shall divide My time—for a part of the year, I shall break the fast, that is, I shall destroy people with plague, and for another part of the year, I shall fast, that is, there will be peace and the plague will subside or vanish completely. I am greatly wroth. Diseases will spread and people will die except those who believe and do not adulterate their faith with the least wrong; they will remain secure and will be saved. Do not imagine that the criminals are secure; We are getting close to their lands. I am secretly preparing My armies; that is, I am nourishing the bacteria of plague, so they will be left sleeping in their homes like a dead camel. We shall show them Our Signs in the distant people and then in their own selves. These will be days of help from Allah and clear victory. I have made a bargain with you, that is, something belonged to Me, but has been given in your possession and something was yours, but now it belongs to Me. Do you also acknowledge that bargain and say: 'My Lord has made a bargain with me.' You are to Me like My children.☆ You are from Me and I am from you.

☆ It must be remembered that God Almighty has no sons. He has no associate and no son; nor does anyone have the right to claim to be God or the son of God. However, this phrase is used here by way of allegorical and metaphorical expression. As for instance in the Holy Quran,

The time is near when I shall raise you to a station that the world will praise. The above is with you and the below is with your enemies. Then, be steadfast until the decree of Allah arrives. A time will come upon the plague that no one will suffer from it; that is, the end is safe and secure.☆

God has said: يَدُاللهِ فَوْقَ اَيْدِيْهِمْ ['The hand of Allah is over their hands', *sūrah al-Fatḥ,* 48:11], and has, thus, described His own hand as the hand of the Holy Prophet, peace and blessings of Allah be upon him, in the words: Allah's hand was above their hands. He has also used the expression: قُلْ يٰعِبَادِيَ [Say, 'O you My servants', *sūrah az-Zumar,* 39:54], instead of قل يا عباد الله [Say, 'O servants of Allah'], and as He also said: فَاذْكُرُوااللهَ كَذِكْرِكُمْ اٰبَآءَكُمْ ['Celebrate the praises of Allah as you celebrated the praises of your fathers', *sūrah al-Baqarah,* 2:201]. It is, therefore, necessary to study these words of God with full concentration and care. Believe in them as allegorical and do not try to probe into their deeper meanings—leave that to God. Hold fast to the truth that God does not take to Himself a son; yet, there are many allegories to be found in His word. Beware, therefore, of construing literally that which is allegorical, for that would be ruin. There is a clear revelation concerning me set out in *Barāhīn-e-Aḥmadiyya:* قل انّما انا بشر مثلكم يُوحٰى اليّ انّما الٰهكم الٰه واحد و الخير كله فى القرآن [Tell them; I am but a human being like yourselves. It is revealed to me that your God is One God and that all good is contained in the Quran]. —Author

☆ **Footnote:** A long time ago, I had received the revelation in words as if a third person was speaking about the spread of the plague: يا مسيح الخلق عدوانا [Meaning that, O Messiah who has been sent for human welfare, help us avert the plague]. But today, April 21, 1902, I have received the same revelation with an addition and it runs: يا مسيح الخلق عدوانا لن ترىٰ من بعد موادنا و فسادنا. Meaning that, O Messiah of God, who has been sent towards mankind, come to our rescue and save us with your intercession. You will not hereafter perceive any wicked element or mischief from our side.

That is to say, they will then reform themselves and will give up reviling and abusing me. The revelation that I have now received is in accord with the revelation mentioned in *Barāhīn-e-Aḥmadiyya,* that

Now, three things have been proven from this entire revelation:

(1) Firstly, this plague has come to the world not only because the Promised Messiah of God has been denied, but also because he was made to suffer, conspiracies were hatched to kill him, and he was labelled a *kāfir* [disbeliever] and a *dajjāl* [antichrist]. But God did not desire to leave his Messenger without testimony. For this reason, He made the heavens and the earth bear witness to his truthfulness. The heavens gave its testimony by way of the lunar and solar eclipses that took place in Ramadan, while the earth produced its testimony in the form of the plague, so that the word of God, as recorded in *Barāhīn-e-Aḥmadiyya* should be fulfilled. This is as follows:

قل عندی شهادة من اللّٰه فهل انتم تؤمنون۔ قل عندی شهادة من اللّٰه فهل انتم تسلمون۔[1]

---

the plague would spread after some time. As was said in my revelation: کذالك منتّا علی یوسف لنصرف عنه السوء و الفحشآء. Meaning that, We shall bestow Our favour upon this Yūsuf [Joseph] that We might remove from him all evil and indecency. This indicates that the plague would be a favour in the sense that God would create fear in my foul-mouthed enemies to stop them from abusing and reviling me. Another revelation referring to the same period is as if the earth addressed me saying: يَا وَلِيَّ اللهِ كُنْتُ لَا اَعْرِفُكَ. Meaning that, O friend of Allah, I had not recognised you.

A full explanation of this is that the earth was presented before me in a state of vision and it said to me that it had not recognised, until then, that I was *Waliyyur-Raḥmān* [the friend of the Gracious God]. —Author

1. In *Barāhīn-e-Aḥmadiyya,* Part 3, page 266, Sub-Footnote Number One, this revelation is recorded as follows; the meanings are the same: قل عندی شهادة من اللّٰه فهل انتم مؤمنون۔ قل عندی شهادة من اللّٰه فهل انتم مسلمون. [Publisher]

Meaning that: Say, I have with me proof from Allah, then will you believe or not? Say, I have with me proof from Allah, then will you submit or not? The first testimony refers to the testimony of the heavens, which involves no force. This is why the word تؤمنون [*tu'minūn,* i.e. you believe] has been used here. The second testimony is of the earth with reference to the plague. It involves force; for, it creates fear and thus causes people to join this Community. This is why the word تُسلمون [*tuslimūn,* i.e. you submit] has been used here.

(2) The second point that has been proven through this revelation is that for the plague to abate, people will have to accept the Messenger of God, or, at the very least, desist from mischief, cruelty, and abusive language. For God states in *Barāhīn-e-Aḥmadiyya* that in the Latter Days I shall send the plague in order to silence those evil and wicked ones who level insults upon My Messenger. The fact of the matter is that the rejection of a Messenger alone does not, in itself, constitute the reason for a calamity to befall the world. In fact, if people reject God's Messenger with respect and civility, and take no part in violence and abusive language, then punishment is decreed [for such people] in the Hereafter. Whenever an epidemic has befallen the earth in support of Messengers, it was not on account of denial alone. Rather, it was a punishment for mischief. Similarly, this chastisement will be lifted in the present case when the people refrain from their invectives, cruelty, and transgression, renounce their depravities, and inculcate gentle manners. When that happens, many of the fortunate shall accept the Messenger of God and will partake in the blessings of heaven. Then will the earth brim with blessed beings.

(3) The third point which is proven from this revelation

is that, in any case, however long the plague remains upon the earth—even if it should last for seventy years—God Almighty will safeguard Qadian from its horrific destruction, because this is the throne of His Messenger. This is a sign for all nations.

Now, should anyone deny this Messenger of God Almighty and this sign, and if anyone believes that only superficial observances of prayer and supplication, or worship of the Messiah, or blessings of the cow, or belief in the Vedas—despite opposition, enmity, and disobedience towards this Messenger—will quell the plague, then such an opinion, unless supported by evidence, is not worthy of acceptance. Hence, a truly excellent opportunity now presents itself to any individual from among all these sects who wishes to furnish proof in support of the truthfulness of their respective faith. It is as if God has provided an exhibition hall so that the truthfulness or falsehood of every religion can be demonstrated. And God Himself took the initiative to put forth the name of Qadian [in order to establish its truth].

Now if the Āryah people consider the Vedas to be true, they should prophesy that their Parmeshwar [God] will protect Benares from the plague, for it is the true seat of Vedic learning. Similarly, the people of Sanātan Dharam should prophesy that the plague will not enter a city where cows are found in large numbers. For example, they could foretell that Amritsar would be saved because of the blessings of the cow. If the cow should exhibit this miracle, it would be wholly understandable if the government enforced a ban on the slaughter of such a wondrous animal. Similarly, Christians should prophesy that the plague will not afflict Calcutta because the great bishop of

British India resides there. In the same way, Miań Shams-ud-Dīn and members of his Anjuman Himayat-e-Islam should make a prophecy about Lahore, that it shall remain protected against the plague. And the accountant, Munshi Ilahi Baksh, who claims to receive revelation, has an opportunity to aid the Anjuman-e-Himayat-e-Islam by making a prophecy concerning [the protection of] Lahore. It would also be appropriate for Abdul-Jabbar and Abdul-Haqq to make a prophecy concerning the city of Amritsar. Moreover, since Wahhābism prevails in Delhi, it would be appropriate for Nadhīr Husain and Muhammad Husain to make a prophecy that Delhi shall remain protected from the plague. So, in this way, the whole of the Punjab will be delivered from this fatal disease. And the government too will be absolved of its responsibility at no cost. But should they fail to do so, it will perforce be determined that the true God is He who has raised His Messenger in Qadian.

In the end, remember that if all of these people—among whom are Muslim claimants to revelation, Āryah pundits, and Christian priests—remain quiet, this will prove that they are all liars and the day will dawn when Qadian, shining as the sun, will show that it is a station of the truthful one. Finally, Miań Shams-ud-Dīn should be aware that he is not justified in his hope for the acceptance of prayers, which he has expressed by reciting the verse اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ [1]. For, in the Book of God the word مضطر [*muḍṭarr*] only refers to those who suffer on account of a trial, not those who are tormented by a punishment. This

1. 'Or, Who answers the distressed person,' (*sūrah an-Naml,* 27:63). [Publisher]

verse does not apply to those who have been afflicted as a form of punishment. Otherwise, it would have been necessary for the prayers of the peoples of Nūḥ [Noah], Lūṭ [Lot], Pharaoh, etc. to be accepted in their time of despair. This did not happen, and the hand of God destroyed these nations. If Miań Shams-ud-Dīn should inquire as to which verse then applies to his circumstances, we would direct his attention to the following verse:

مَا دُعَآءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ[1]

Since it is possible that certain unlearned persons may fail to comprehend the true purport of this publication, I once again fulfil my duty by announcing my invitation. And that is, this plague, which is spreading throughout the country, has no other cause except that the people have refused to accept this Promised One of God, who, in accordance with the prophecies of all the Prophets, has appeared in the seventh millennium of the world. Not only did the people deny this Messiah but they used abusive language towards him. They called him a disbeliever, and conspired to kill him—and they treated him as they pleased. Thus God, out of His jealousy, desired to issue a warning on account of this insolence and disrespect. God had given news in previous holy scriptures that He would send a severe plague at the time of the advent of the Messiah because of the denial of the people. Therefore, it was necessary that the plague should break out.

The plague has been named *ṭāʿūn* because it is a response

1. 'The prayer of disbelievers is of no avail' (*sūrah al-Mu'min,* 40:51). [Publisher]

to those who engage in *ṭa'n* [taunting]. Among the Banī Isrā'īl [Children of Israel] it would always break out when they engaged in *ṭa'n*. In the Arabic language, the word *ṭā'ūn* means 'one who indulges in excessive mockery'. This is an indication towards the fact that the plague is not sent in response to minor acts of taunt and ridicule; rather, it breaks out only when abuse of the one commissioned and sent by God exceeds all bounds, and efforts are made to humiliate him.

O dear ones! Your only recourse is to accept this Messiah with a true heart and sincerity. This is a definite cure. However, a lesser remedy is to refrain from openly denying him, and to desist from using abusive language, and to foster a sense of respect for him in your hearts. I say truly that the time is coming—indeed it is near—when people shall hasten towards me saying:

يا مسيح الخلق عدوانا

What I have mentioned above is God's word and its meaning is, O you who have been sent as the Messiah for mankind, intercede on our behalf against this deadly epidemic. Understand with perfect certainty that in this day and age you have no intercessor other than this Messiah—the exception being the Holy Prophet, peace and blessings of Allah be upon him—and this intercessor is in no way separated from the Holy Prophet, peace and blessings of Allah be upon him; his intercession is, in fact, the very intercession of the Holy Prophet, peace and blessings of Allah be upon him.

O Christian missionaries! Say not رَبُّنَا الْمَسِيْح [Our Lord is the Messiah] and observe that among you now there is one who is

greater than that Messiah [i.e. Jesus]. And O Shiites, do not persist in saying that Husain is your **saviour**, because I say truly that there is one among you now who is greater than that Husain. If I say these things of my own accord, then I am a liar. But if I possess God's testimony concerning it, then do not oppose God, lest you be considered in opposition to God.

Now hasten towards me. I liken such a one who hastens towards me at this time to the one who boards a ship at the verge of a violent storm. However, I foresee that he who does not accept me will be like the one who throws himself into a tempest without any provisions to save himself. I am the true intercessor, and I am the shadow and *ẓill* [reflection] of the most venerated intercessor—Ḥaḍrat Muḥammad Muṣṭafā [the Chosen One], peace and blessings of Allah be upon him. The blind of this age did not accept him and treated him with deep contempt. Therefore, now with just one proclamation God has taken revenge against the Christian missionaries, because they have deified 'Īsā bin Maryam [Jesus son of Mary], and insulted our chief and master who is the true intercessor, and have defiled the earth with their foul writings. Thus, in contrast to that Messiah, who was deified, God sent the Promised Messiah from our ummah, and he is greater than the earlier Messiah in his excellence. God gave the name Ghulam-e-Ahmad[saw] [the Servant of Ahmad[saw]] to this Messiah, in order to point out to the Christians that their Messiah who they deem to be 'God' cannot compare to even a lowly servant of Ahmad[saw].[1]

1. One of the names of the Holy Prophet Muhammad[saw] as mentioned in the Holy Quran is 'Ahmad', and it is to him that reference is being made. [Publisher]

That is to say, what can be the rank of the Masīḥ [Messiah] who is inferior even to a devotee of Ahmad[saw] in nearness [to God] and ability to make intercession.

O dear ones! This statement is not intended to upset anyone. If you do not consider this servant of Ahmad, who has been sent as the Promised Messiah, more venerable than the previous Masīḥ [i.e. Jesus], and continue to state that he is the true intercessor and saviour, then furnish proof of this claim, as God has said about this servant of Ahmad:

انه اوی القریة لو لا الاکرام لهلك المقام۔

This means that God, in order to manifest the honour of this intercessor, safeguarded the village of Qadian from the plague. As you can see, for five or six years now it has remained protected. He further said, had I not desired to manifest the superiority and honour of this servant of Ahmad then I would have destroyed Qadian as well. Likewise, if you consider the Masīḥ ibn Maryam [Messiah son of Mary] the true intercessor and saviour, then as with Qadian, you too should name a town in the Punjab,☆ and assert that through the blessings and intercession of your 'Lord' Messiah such and such a town will be saved. But if you cannot do this, then consider for yourself how a person whose intercession is not established in this very world could intercede in the next life.

Miań Shams-ud-Dīn should keep in mind that his announcement is utterly useless and will not yield any benefit, and that the

☆ For example, they could name Narowal or Batala. —Author

only remedy is the one I have stated. As he will recall, the last time he and his Anjuman challenged me, they were humiliated before a human government. They called upon the government to punish the author of *Ummahātul-Mu'minīn* [Mothers of the Faithful] but I disagreed. In the end, it was my opinion that prevailed. Similarly, the memorial that they have sent to the heavenly government is nothing but a useless and nonsensical attempt—and as ineffectual as their first memorial. The true memorial is that which I have prepared, and in the end, you shall have to accept it.

هر چه دانا کند کند نادان   لیک بعد از کمال رسوائی

Those who are foolish eventually tread the path of the wise;
But after they have suffered the utmost humiliation.

Maulavī Ahmad Hasan of Amroha has a great opportunity to stand against me in this situation. I have heard that he, like other *maulavīs,* is making strenuous efforts in support of his idolatrous belief to somehow prove that Ḥaḍrat Masīḥ ibn Maryam did not die and would thus return as *Khātamul-Anbiyā'* [the Seal of the Prophets]. Hence, his dissatisfaction with the inference drawn from *sūrah an-Nūr,* the hadith in *Ṣaḥīḥ Bukhārī,* [1] اِمَامکم مِنکم, and the hadith in *Ṣaḥīḥ Muslim,* [2] اَمَّکُم مِنکم, which state that the Promised Messiah would be born from this blessed ummah so that in the likeness of the Messiah belonging to the Mosaic dispensation, he should appear as the Messiah of Muhammad's dispensation, and thus illuminate the world with the excellences of

1. He will be your imam from among you. [Publisher]
2. He will lead you and will be from among you. [Publisher]

the Prophethood of Muhammad. Instead, the Maulavī, like his brethren, wishes only for the same ibn Maryam—whose false divinity has drowned approximately five hundred million people in the swamp of misguidance—to descend with his hands upon the shoulders of angels, and by virtue of this new divine manifestation, bring another five hundred million to join the first five hundred million. For no one actually witnessed him ascend to the heavens. As the old adage has it:

پیراں نہ مے پرند مریداں مے پرانند۔

Saints do not fly, it is their disciples who give them wings.

But now, if the entire world were to see him descend flanked by angels, the Christian clerics would seize the *maulavīs* by their throats and ask, did we or did we not say that he is indeed 'God'? What will be the state of Islam on such an infamous day—will anything remain of Islam in the world? لعنة الله على الكاذبين [The curse of Allah be upon the liars]. They unjustly raise to heaven one who is buried in Mohalla Khanyar, Srinagar, Kashmir. How great an injustice! God has the power to do everything in accordance with His promises. But He will in no way send a person back to earth whose first advent resulted in a devastating trial for the world. These *maulavīs,* the simpleton friends of Islam, do not realise how much the Christians have been aided by such beliefs. God Almighty does not wish to further embellish the glory of ibn Maryam in this world. In fact, He is already greatly displeased with the extent to which Ḥaḍrat Masīḥ has been unduly praised.

Therefore, the question ءَاَنْتَ قُلْتَ لِلنَّاسِ ['Did you say to men?'] had to be asked.[1]

It is the height of ignorance to look toward the heavens now to see when ibn Maryam shall descend. However, the ulema before me who held that ibn Maryam shall descend from the heavens due to their faulty interpretation are blameless in the sight of God, and they should not be criticised. There was no flaw in their intentions; rather, it was a misunderstanding on account of human weakness. May God forgive them, because they were not granted knowledge. Their error in *ijtihād* [reasoning] was akin to the error in judgement made by Dāwūd [David] in the case of the *ghanamul-qaum;*[2] however, his son Sulaimān [Solomon] was bestowed understanding by God [concerning the matter].

Twenty-two years ago, I recorded the revelation on the last page[3] of *Barāhīn-e-Aḥmadiyya:*

ففهمناها سليمان

[So we have instructed Sulaimān in those signs.]

It relates to the discussion at hand. It is clear from the

1. The full question reads: O Jesus, son of Mary, did you say to men, "Take me and my mother for two gods beside Allah?" (*sūrah al-Mā'idah,* 5:117). [Publisher]

2. Literally means, 'Sheep of *certain* people'; this refers to an incident mentioned in the Holy Quran (*sūrah al-Anbiyā',* 21:79) in which Sulaimān[as] resolves a dispute between certain peasants and sheep owners in a wise manner. [Publisher]

3. This reference appears on page 670 in the 1984 edition of the *Rūḥānī Khazā'in*, vol. 1. [Publisher]

above-mentioned revelations cited in *Barāhīn* that people would criticise me, saying: Have you discovered meanings of the Holy Quran and *aḥādīth*, which you now present, that were not known to our earlier scholars and elders. Allah the Exalted retorted that although such is precisely the case, there was nothing extraordinary in this. After all, the ulema of the past were not Prophets. When Dāwūd, who was a Prophet, erred in his judgement, God granted his son Sulaimān the ability to arrive at a just decision. So this 'Sulaimān', who has been appointed as the Promised Messiah, is more correct [in his judgement] than your elders in the same way that Prophet Sulaimān proved to be more correct than his father Dāwūd.

And if Maulavī Ahmad Hasan does not desist through any means, then the time has now come that he should come to know by heavenly decree. That is, if he truly considers me a liar, and believes my revelations to be human inventions and not the word of God, he may avail himself of a simple mode of inquiry [to determine the truth]. So, just as I have received revelation from the Exalted God:

انّه اوی القریة لو لا الاکرام لهلك المقام۔

> [He will give shelter to the town *after it has suffered a little*. Had it not been out of regard for you, this town would have been ruined.]

Let him also write انه اوی امروهه [He has given shelter to Amroha]. After all, God does listen to the call of a believer. What kind of a believer is a person whose own prayers go unheard while the prayers of someone he considers to be a *dajjāl* [antichrist],

a faithless one, and a liar are heard. The present position is that Allah the Exalted has already accepted my prayer and proclaimed: 'I shall safeguard Qadian from this destruction, particularly against the type of devastation in which people die of plague like dogs and do not even have the time to flee and escape.' Maulavī Ahmad Hasan too should appeal to his God to somehow accept his prayer in regard to Amroha so that it should remain free from the plague. Until now, it would not seem far-fetched for this prayer to be fulfilled because Amroha is situated approximately 200 *kose*[1] away from the plague, whereas the plague is raging on all four sides of Qadian at a distance of just two *kose*. This is a simple and straightforward contest that serves the people's interests and also distinguishes between truth and falsehood. For if Maulavī Ahmad Hasan departs from the world in a state of rivalry calling down curses upon me, then what benefit will this provide to Amroha. However, if for the sake of his imaginary messiah he is successful in having his prayer accepted and God agrees to protect Amroha from the plague, then he will not only emerge triumphant, but will also have rendered the people of the town a great favour for which they will never be able to thank him fully.

It is appropriate that the text of the proposed *mubāhalah* [prayer duel] be published widely within fifteen days of the publication of this announcement. He should write:

'I publish this announcement as a challenge to Mirza Ghulam Ahmad who claims to be the Promised Messiah. I, being a believer and putting my trust in the acceptance of prayer,

1. A *kose* is approximately two miles. [Publisher]

or having received a revelation or seen a dream, publish the announcement that Amroha will most certainly be saved from the ravages of the plague. However, calamity shall befall Qadian for it shelters a liar.'

If such an announcement is forthcoming, the outcome will likely be determined by the winter that follows, or at the most, by the second or third winter. In accordance with the practice of God, the plague will begin to subside in the month of May throughout the country, and the days of God's 'fast', as it were, shall come. However, it can be reckoned that in the beginning of November 1902 God shall break His fast. Then will it be known at the time of this *ifṭār* [breaking of the fast] who from among the people falls into the grip of the Angel of Death.

Since the Promised Messiah resides in the immediate vicinity of the Punjab and his first addressees are also the people of this province, the Punjab was struck first [by this epidemic]. Amroha too, however, is not beyond the encompassing strength of the Promised Messiah. Thus, the breath of this Messiah, which destroys the disbelievers, shall most certainly extend to Amroha as well. This is my claim: if Maulavī Ahmad Hasan should publish an announcement in which he swears on oath [that he is truthful], and as a result Amroha is saved from the plague, and enjoys at least three winters of peace, then I have not been sent by God Almighty.

So, what greater means can there be to settle the matter. On my part, I swear by God Almighty that I am the Promised Messiah. I am the one who was promised by the Prophets. The Torah, the Gospel, and the Holy Quran all give news about me and the era of my advent and expound that, in the heavens, the

moon and the sun would be eclipsed at the time of my appearance, and a terrible plague will befall the land. This is my sign; each and every opponent—whether he lives in Amroha or Amritsar, whether in Delhi or Calcutta, whether in Lahore, Golra, or Batala—if any of them should swear on oath that their area of residence shall remain free from the plague, then **it will surely** be swept up by the plague, for they would have committed insolence against God Almighty.

And this matter is not confined to Maulavī Ahmad Hasan. In fact, the time has now come for a broader confrontation with the heavens. All those who consider me a liar, such as Shaikh Muhammad Husain Batālvī, who is a well-renowned *maulavī;* Pir Meher Ali Shah of Golra, who hinders many from the path of God; ʿAbdul-Jabbār, Abdul-Haqq, and ʿAbdul-Wāḥid Ghaznavī, who belong to the community of Maulavī Abdullah and are hailed as recipients of divine revelation; Munshi Ilahi Bakhsh, the accountant, who by way of opposition to me has made a claim to divine revelation and has raised Maulavī Abdullah to the status of a *sayyid,*[1] without feeling any aversion towards such a manifest falsehood; and similarly, Nadhīr Husain of Delhi, who is of a cruel temperament and was the first to issue a fatwa of disbelief against me.

All of the aforementioned people, at a juncture such as this, should seek to preserve the honour of their revelations and faith, by publishing an announcement that the place of their dwelling

1. Literally means 'chief' but is used in Islamic terminology to refer to the descendants of the Holy Prophet Muhammad[saw] through his daughter Ḥaḍrat Fāṭimah[ra]. [Publisher]

will be saved from the plague. The government and the people can but benefit from such an undertaking. This will establish their greatness and they will be considered as saints. If not, they shall set a seal to their being liars and deceivers. If God so wills I will soon publish a detailed announcement in this regard. والسّلام علٰی من اتّبع الھدیٰ۔ [And peace be on those who follow the guidance.]

A GENERAL NOTICE TO MY ENTIRE COMMUNITY

Concerning a Resident of Jammu Named Charagh Din

The person in question has published perhaps one or two announcements concerning the plague after claiming to support my Movement and stating that he belonged to the Ahmadiyya Community as he had taken *bai'at*. Portions of these announcements were briefly read out to me, but I had not yet heard the objectionable part. Thus, I consented to their publication believing this to be of no harm. Regrettably, however, because of the number of people with me at the time and other distractions I was unable to listen to certain dangerous remarks and inappropriate claims contained within the footnotes. Out of goodwill, permission for the publication of these announcements was granted.

Now, when another of Charagh Din's essays was read out last evening, it came to light that this essay was dangerous and noxious, even pernicious to Islam and was overflowing with

senseless and false ideas from beginning to end. In it, he writes that not only is he a *Rasūl* [Messenger], but a Messenger with great resolve. Moreover, he writes that his mission is to bring about **peace** between Christians and Muslims, and reconcile the **mutual differences** between the Quran and the Gospel; he would do all of this as a disciple of ibn Maryam [the son of Mary] and be called a *Rasūl.*

As everyone is aware, the Holy Quran has never claimed that it would reconcile with the Gospel or the Torah. In fact, it declares that these books have been subjected to interpolation and alteration, and that they are defective and imperfect. Moreover, the Quran claims that it alone has been crowned with the distinction اَكۡمَلۡتُ لَكُمۡ دِيۡنَكُمۡ[1]. It is our belief that the Gospel, the Torah, and other similar books bear no value in comparison to the Holy Quran, and that they are indeed imperfect, interpolated, and altered. All good is found in the Holy Quran, as is intimated in the following revelation, which was recorded twenty-two years ago in *Barāhīn-e-Aḥmadiyya:*

قل انّما انا بشر مثلكم يوحى الى انّما الهكم اله واحد و الخير كلّه فى القرآن لا يمسّه الّا المطهّرون۔

See page 511[2] of *Barāhīn-e-Aḥmadiyya.* This means: 'Say to them, "See that I am a man just like yourselves; I have received the

1. 'I have perfected your religion for you' (*sūrah al-Mā'idah* 5:4). [Publisher]

2. This reference appears on page 611 in the 1984 edition of the *Rūḥānī Khazā'in,* vol. 1. [Publisher]

revelation that God is One, He has no partner, and all good is comprehended in the Quran." Good-natured people understand the truth of this matter.'

So, what book should we seek besides the Quran. How can we consider it to be incomplete? God has told me that the Christian faith has died completely, and the Gospel is a lifeless and incomplete word. Can there be any comparison between that which is dead and that which is alive. We cannot reconcile with Christianity in any way as it is entirely worthless and false. Today, there is no book that exists beneath the heavens other than the Holy Quran. Twenty-two years ago, the following revelation was recorded in *Barāhīn-e-Aḥmadiyya* on page 241[1] in relation to myself:

و لن ترضى عنك اليهود و لا النصارىٰ و خرقوا له بنين و بنات بغير علم قل هو الله
احد الله الصمد لم يلد و لم يولد و لم يكن له كفوا احد۔ و يمكرون و يمكر الله
و الله خير الماكرين۔ الفتنة ههنا فاصبر كما صبر اولوا العزم و قل رب ادخلنى
مدخل صدق۔

This means that the Jews and Christians will never reconcile with me. (Here the term 'Christians' applies to the priests and other promoters of the Gospel.) Then it was revealed that these people have unjustly fashioned, out of their own fancy, sons and daughters for God, and they do not understand that ibn Maryam was a humble man. If God should so desire, He could create another person like 'Īsā bin Maryam [Jesus son of Mary] or someone who

1. This reference appears on pages 266–267 in the 1984 edition of the *Rūḥānī Khazā'in,* vol. 1. [Publisher]

is even better than him, as He has indeed done; but God is One, without partner, He is free from death and birth, and there is none like unto Him. This [revelation] indicates that the Christians had gone on raising a clamour that the Messiah too, in his nearness to God and eminence of person, was unique and without partner. Now, God says, look here, I will create his match, who shall in fact be superior to him and his name is 'Ghulam Ahmad[saw]', meaning, the servant of Ahmad[saw] [i.e. the Holy Prophet Muhammad[saw]].

زندگی بخش جام احمدؐ ہے   کیا پیارا یہ نام احمدؐ ہے

Life-giving is the goblet of Ahmad[saw],
How dear is the name Ahmad[saw].

لاکھ ہوں انبیاء مگر بخدا   سب سے بڑھ کر مقام احمدؐ ہے

There may be a hundred thousand Prophets, but I swear by God,
That the greatest of all in rank is Ahmad[saw];

باغِ احمدؐ سے ہم نے پھل کھایا   میرا بستاں کلامِ احمدؐ ہے

I have eaten the fruit of the orchard of Ahmad[saw],
My garden is the word of Ahmad[saw].

اِبنِ مریم کے ذکر کو چھوڑو   اُس سے بہتر غلامِ احمدؐ ہے

Speak no more of Ibn Maryam [the son of Mary],
Superior to him is Ghulam-e-Ahmad[saw] [the servant of Ahmad[saw]].

These verses are not mere poetic caprice; they are an exposition of truth, and if evidence does not establish that I have been granted greater support than the Masīḥ ibn Maryam [Messiah son of Mary], then I am a liar. God has supported me, not for my own

sake, but for the sake of the Prophet who has been wronged [i.e. Muhammad[saw]]. The remaining translation of this revelation is that the Christian people will make plans to inflict harm, and Allah will also make His plans, and those will be days of tribulations and say: 'O God, grant me a space in a holy land.' This is a kind of spiritual migration, and until now, the way I understand its meaning is that, ultimately, a transformation will occur in the land and the world will begin to shine with piety and truth.

Now just consider for a moment how poles apart we are from the Christians. They declare that holy person to be a liar whom we consider to be the paragon of all creation. To achieve any reconciliation both parties must first strike a compromise. But given the extent to which our religion and our Book consider the religion of Christianity utterly foul and unholy, as indeed it is, how then can there be any agreement between us. In view of this vast religious divide there really can be no room for compromise. Rather, the only end is that false creeds are vanquished, and the virtuous people of the world accept the truth and then will the world come to an end.

We have no agreement with the Christians from a religious perspective. In fact, our response to them is this:

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ لَآ اَعْبُدُ مَا تَعْبُدُوْنَ [1]

What kind of an impure prophethood is this, to which Charagh Din has made a claim? How shameful that a person who

1. Say, 'O ye disbelievers! I worship not that which you worship,' (*sūrah al-Kāfirūn,* 109:2-3). [Publisher]

proclaims to be my **follower** can make the reviled claim that he is a Messenger sent by the Masīḥ ibn Maryam in order to reconcile between these two religions. لعنة الله على الكافرين [The curse of Allah be upon the disbelievers].

In the Holy Quran God says that the ill [doctrines] of Christianity would well-nigh cause the earth to burst thereat and the heavens to break into pieces. How can we seek reconciliation with this [belief]? Furthermore, despite his utter lack of sense, understanding, and piety, Charagh Din claims to be a Messenger of Allah and thereby ridicules the system of God and belittles the station of Messengers and Prophets. Owing to his uncultivated intellect he has failed to grasp that although in earlier times certain Messengers were sent to support others in their very lifetimes—as was the case with Hārūn [Aaron] who was raised alongside Ḥaḍrat Mūsā [Moses]—*Khātamul-Anbiyā'* [the Seal of the Prophets] and the *Khātamul-Auliyā'* [the Seal of the *Auliyā'*] are exempt from this practice. Just as no one was divinely commissioned alongside the Holy Prophet, peace and blessings of Allah be upon him, or raised as a Messenger in his time, and all of his Companions followed one guide, similarly, at this time, everyone follows one guide; **no one else** has the right to claim that he is, God forbid, a Messenger.

I have not come accompanied by two angels alone, but with thousands. In the sight of God, praiseworthy are those who have long assisted me for years on end. In my view and in the estimation of God their help has proven true. But what of Charagh Din's help? His presence and absence have made no difference at all. This organised effort on my part has been ongoing for almost thirty years now, whereas he has sprung forth only a few months

ago. I cannot recognise his appearance well enough to even identify him. He has not lived in my company for any length of time. I cannot imagine what service he might render me. Will he assist me in manifesting the sign of writing Arabic prose or in the exposition of hidden Quranic truths. Will he aid me in the intricate discussions I engage in for the advancement of natural and philosophical argumentation that rebut the Christians and followers of other religions? I know that he is bereft of all these areas of knowledge. The error of his ***nafs-e-'ammārah*** [self that incites to evil] has made him conceited. So from this day forth he is **cut off** from my Community, until he publishes a detailed **confession of repentance,** and **forever** disavows the foul ministry to which he has made a claim.

How lamentable that the unfounded manner in which he has exalted himself has led him to **defame** my true helpers, and confer upon the repugnant faith of the Christians a status of parity with Islam. I care not for such people, for they can neither harm nor help me. Our Community should **completely stay away** from such a person. Because I was not fully acquainted with his writings I allowed him to have them published, but now such writings ought to be **torn into pieces.** والسّلام على من اتبع الهدٰى [And peace be on those who follow the guidance].

Announced humbly by,
Mirza Ghulam Ahmad of Qadian
23 April 1902

COPIES PRINTED: 5,000 ḌIYĀ'UL-ISLĀM PRESS, QADIAN

Endnote Number One

I was writing on the topic of Charagh Din when I was overtaken by a light slumber and received the following revelation from the Lord of Honour and Glory:

نزل بہٖ جبیز

Meaning that *jabīz* descended upon him, but he took it to be a revelation or a true dream.

The word *jabīz* means dry and tasteless bread that has no sweetness and is difficult to swallow. The term is also applied to a person who is niggardly or a target of reprobation, whose nature abounds in the elements of meanness, helplessness, and niggardliness. In this context, *jabīz* refers to a dream or revelation that is the result of one's own imagination or of one's own desire and which is not accompanied by any heavenly light or any spiritual truth—and it reeks of niggardly deficiency. Such imaginations are experienced by people who lack spirituality but are very desirous of receiving revelation. Because of their desire, Satan descends upon their thoughts. Since such revelations are not founded upon any spirituality, the term *jabīz* has been employed for them by Allah the Almighty. A person who overly indulges in such an experience is in danger of going mad. The remedy is repentance and seeking forgiveness and total abandonment of such thinking. May Allah safeguard everyone from this calamity.

—Author

Endnote Number Two

Last night, just at the time of the eclipse of the moon, I received a revelation concerning Charagh Din:

انّی اذیب من یریب۔

I shall destroy, I shall demolish, [and] I shall punish him if he remains in doubt, does not believe in it, and does not retract his claim of being a Messenger and a Commissioned One, and does not seek forgiveness of those helpers in the cause of Allah, who have been serving and providing assistance for a long period of time, and keeping company day and night. This is because he has disrespected all the sincere members of the Community and has exalted himself above all of them. This is despite the fact that time and again God had praised them in *Barāhīn-e-Aḥmadiyya,* referred to them as the *sābiqīn,*[1] and said:

اصحاب الصفة و ما ادراك ما اصحاب الصفة۔

[Meaning that, *they are* Aṣḥābus-Ṣuffah[2] *in the eyes of*

1. Literally, 'Those who are foremost in faith'. [Publisher]

2. In one corner of the Holy Prophet's mosque in Madinah, a covered platform was prepared which was known as the *Ṣuffah*. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[saw], and recitation of the Holy Quran. They became known as *Aṣḥābus-Ṣuffah.*

In a revelation to the Promised Messiah[as], his Companions who had left their homes to reside in Qadian were also honoured with the same title. [Publisher]

Allah, do you realise who—*how magnificent in status*—
the Aṣḥābus-Ṣuffah are?]

Jabīz refers to bread that has been so dried up that it cannot be broken by teeth and instead breaks teeth, is difficult to swallow, tears the intestines, and induces colic. So this word indicates that Charagh Din's claim to be a Messenger, and his 'revelation' is nothing more than *jabīz* and shall destroy him. Meanwhile, a great feast descends upon another people, whom he disrespects, and they partake in a large portion of God's mercy.

مائدہ چیزیست دیگر خشک نان چیزے دگر   خوردنی ہرگز نباشد نان خشک اے بے ہنر
A table spread with pleasant food cannot be compared to hardened bread;
O fool, hardened bread is not at all fit for eating.

دوستاں را مائدہ بدہند از مہر و کرم   پارہ ہائے خشک نان بیگانگان را نیزہم
Friends are given a pleasant feast with love and affection;
But others may be served with scraps of bread.

نیز ہم پیشِ سگان آں خشک نان مے افگنند   مائدہ از لطف ہا پیشِ عزیزان مے برند
Such hardened bread is also thrown to the dogs;
While those held dear are lovingly presented with a joyous banquet.

ترک کن ایں خشک ناں راہوش کن فرزانہ باش   گر خردمندی پیۓ آں مائدہ دیوانہ باش
Discard this hardened bread, come to your senses, and show intelligence;
If you are wise go forth in ecstasy to seek this bounty.

—Author

This treatise has been named:

دَافِعُ الْبَلَاءِ وَمِعْيَارُ اَهْلِ الْاِصْطِفَاءِ

[Defence Against the Plague and a Criterion for the Elect of God]

GLOSSARY

Aḥādīth Plural of hadith, *see* Hadith.

Āmīn A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

Āryah Samāj A Hindu sect founded by Pundit Dayanand in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, that all of these things are eternal and self-subsisting like Parmeshwar.

Auliyā' A shorter version of *auliyā'-ullāh*, which means 'friends of Allah'; plural of *walī*.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah*.

Dajjāl An Arabic word literally meaning 'great deceiver'. In Islamic terminology *dajjāl* refers to those satanic forces which would be unleashed in the Latter Days to oppose the Promised Messiah and Imam Mahdi[as].

Hadith A saying of the Holy Prophet Muhammad[saw]. The plural is *aḥādīth*.

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is his/her Holiness, Worship, Eminence, etc.

It is also used for God in the superlative sense.

Ḥanafī A school of jurisprudence founded by Imam Abu Hanifah[rh].

Holy Prophetsaw A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammadsaw.

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word-by-word to the Holy Prophet Muhammadsaw over a period of twenty-three years.

Ifṭār Breaking of the fast.

Ijtihād Interpretation of religious matters.

Imam Mahdi A title meaning 'Guided Leader', given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammadsaw; *see also* **About the Author** on p. v.

Jamā'at 'Community'. Refers here to the Ahmadiyya Muslim Community.

Khalīfah Caliph is derived from the Arabic word *khalīfah*, which means 'successor'. In Islamic terminology, the word righteous *khalīfah* is applied to one of the four *khulafā'* who continued the mission of Ḥaḍrat Muhammadsaw, the Holy Prophet of Islam. Ahmadi Muslims refer to a successor of the Promised Messiahas as Khalīfatul-Masīḥ. *Khulafā'* is the plural of *khalīfah*.

Khalīfatul-Masīḥ *see* Khalīfah.

Khātamul-Anbiyā' The Seal of the Prophets, a title accorded to the Holy Prophetsaw in the Holy Quran.

Mahdi Literally means 'Guided'. *see* Imam Mahdi.

Maulavī A Muslim religious cleric.

Muhammadsaw Personal name of the Holy Prophet of Islam. *see* Holy Prophetsaw.

Muṣṭafā The Chosen One, a title of honour used for the Holy Prophet Muhammadsaw.

Nafs-e-'Ammārah A term in the Holy Quran that literally means 'the self that incites to evil'.

Parmeshwar A term in Hinduism for God. Sometimes also written as Parmeshar.

Promised Messiahas A title given by the Holy Prophet Muhammadsaw to the Reformer prophesied to appear during the Latter Days; *see also* **About the Author** on p. v.

Ṣāḥib A title of respect similar to

diverse English terms like Mister, Honourable, and Revered.

Sanātan Dharam A Sect of Hinduism.

Ṣaḥīḥ Bukhārī Collection of the hadith compiled by Abū 'Abdullāh Muḥammad ibn Ismā'īl Bukhārī, considered to be most authentic.

Ṣaḥīḥ Muslim Collection of hadith compiled by Ḥāfiẓ Abu'l Ḥusain Muslim ibn Ḥajjāj al-Qashīrī, considered second in authenticity only to *Ṣaḥīḥ Bukhārī.*

Sūrah A chapter of the Holy Quran.

Vedas Name of the books that Hindus revere as the divinely revealed scripture. They are four in number—*Rig, Yajur, Sham,* and *Atharvan*—also known as *Rich, Yajash, Saman,* and *Atharvana.*

Walī Literally means 'friend'. In Islamic terminology, it refers to a very pious person or a friend of Allah. The singular form is *walī* or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'.*

Waliyyullāh Friend of Allah, see *Walī.*

Waliyyur-Raḥmān Friend of the Gracious God, see *Walī.*

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the Promised Messiah[as]. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked '[Publisher]'.

The translator's primary objective was to adhere to the author's original text as strictly as possible. Contemporary nineteenth century classical lexicons were utilised to precisely define Urdu, Arabic, and Persian words and phrases. To preserve the author's writing style, and particularly his points of emphasis, we have retained his original underlined and bold text styling as well as exclamation marks, including end punctuation for rhetorical questions. However, to facilitate readability for an English speaking audience, punctuation and pauses were inserted as needed, and longer paragraphs were broken into smaller ones.

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *sūrah al-Jumu'ah,* 62:4, and counts *Bismillāhir-Raḥmānir-Raḥim* [In

the name of Allah, the Gracious, the Merciful] as the first verse in every chapter it appears.

The following abbreviations have been used; readers are urged to recite the full salutations when reading the book:

saw *ṣallallāhu ʿalaihi wa sallam,* meaning 'peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad[saw].

as *ʿalaihis-salām,* meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad[saw].

ra *raḍiyallāhu ʿanhu/ʿanhā/ʿanhum,* meaning 'Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[saw] or of the Promised Messiah[as].

rta *raḥmatullāh ʿalaihi/ʿalaihā/ʿalaihim,* meaning 'Allah shower His mercy upon him/her/them', is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[saw] or of the Promised Messiah[as].

aba *ayyadahullāhu Taʿālā binaṣrihil-ʿAzīz,* meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V[aba].

In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

ا	at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour.*
ث	*th* – pronounced like *th* in the English word *thing.*
ح	*ḥ* – a guttural aspirate, stronger than *h.*
خ	*kh* – pronounced like the Scottish *ch* in *loch.*
ذ	*dh* – pronounced like the English *th* in *that.*
ص	*ṣ* – strongly articulated *s.*
ض	*ḍ* – similar to the English *th* in *this.*
ط	*ṭ* – strongly articulated palatal *t.*
ظ	*ẓ* – strongly articulated *z.*
ع	ʿ – a strong guttural, the pronunciation of which must be learnt by the ear.
غ	*gh* – a sound similar to the French *r* in *grasseye,* and to the German *r.* It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
ق	*q* – a deep guttural *k* sound.
ء	ʾ – a sort of catch in the voice.

Short vowels are represented by:

a	for ـَـ (like *u* in *bud*).
i	for ـِـ (like *i* in *bid*).
u	for ـُـ (like *oo* in *wood*).

Long vowels by:

a for ــــاــــ or آ (like *a* in *father*).
i for ی ــــِــــ or ــــٖــــ (like *ee* in *deep*).
u for و ــــُــــ (like *oo* in *root*).

Other vowels by:

ai for ی ــــَــــ (like *i* in *site*).
au for و ــــَــــ (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by n, we have indicated the Urdu ں as ń. As noted above, the single quotation mark ' is used for transliterating ع which is distinct from the apostrophe ' used for ء.

We have not transliterated some Arabic words which have become part of English language, e.g. Islam, Quran, hadith, Mahdi, jihad, Ramadan and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

INDEX